

The Republican.

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TO HIS ROYAL HIGHNESS,
GEORGE FREDERICK GUELPH, THE DUKE
OF YORK, BISHOP OF OSNABURG, ROYAL
ARCH MASON, &c.

LETTER II.

Dorchester Gaol, September, 23,
A. T. 1825. A. L. (to Royal Arch
Masons) 1.

MY ROYAL COMPANION,
I DOUBT very much, if you recollect one half of the ceremony through which you passed, to be made a Royal Arch Mason; so, on this head, there will be something pleasing to you, to find it in print. With "The Republican" for your guide, you, your brother, the king, and your brother Sussex, can play over the game, as often as you like, during the rainy days of this winter, and, after every repetition of the grand word, say, Jehova, or Jao-bul-on bless Carlile for this glorious revelation. Methinks, I now see your Royalties forming the triple triangle and saying with royal solemnity:—"We, three, do agree, in love and unity, the sacred word of a Royal Arch Mason to keep, and not to reveal it to any one in the world, unless it be, when three, or more than three, such as we, do meet and agree!"

In the first letter, I supposed the B. B. to mean Brazen Bull, as I have read somewhere about brazen bulls; but I have discovered, that these initials, in this degree, mean the *burning bush*, which Moses saw in the wilderness of Arabia. I assure you, that mine has been no easy task, to make up this Masonry matter for the press; for I have to make it up from initial letters and all sorts of signs and characters. I never was so sick of a task before, and, in vain do I purpose to write Nos. of the Moralist, whilst any part of it remains

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undone. I often meet with riddles and difficulties, which take me hours to solve, by requiring a reference to a mass of papers which I cannot arrange. Often I have to write off to my masonic friends for instruction, which occasions delays and has prevented my pouring the whole revelation forth as fast and as thick as I could have wished. The words N——m and N——n——m, which I left blank in the Nine Elected Knights degree, should have been filled up as *Necum* and *Necum-Nicum*. It is supposed to mean *revenge*, and, I presume, that it comes from the same root as the Latin verb *neco*, I kill. *Necum* is also a word used by the continental Knight Templars, as an expression of revenge.

I also left a blank after the letters S——, M——, A——, in the degree of the Red Cross Sword of Babylon, which should have been filled up as Shadrach, Meshach and Abed-nogo, the Jewish Salamanders! What think you of that tale, my Royal Duke? Your Devil and his immortal souls must also be rendered incombustible by some divine process, or Jehova and his saints will not have a sufficient gratification, in an endless burning of those who were not elected for salvation before all time! Delightful doctrines! If your royal brother extends his years much farther, I will warrant, that there will be no church left of which you can become the head. Trouble not, you can play at royal arch masonry, and make knights, baronets, lords, earls, marquisses and dukes, which will be equally important with making bishops and calling deans, archdeacons, deacons, priests, prebends, &c. by your Holy Ghost! The people, who labour to pay for all, are getting heartily sick of all this trash, imposture and wickedness: this source of all tyranny: and they will very soon raise such a voice against it, as shall be more powerful than the Jewish Priests with their ram's horns, who blew down the walls of Jericho. Another pretty Jewish tale for your royal consideration.

Oh! by the bye, I have just recollected that the Holy Ghost called you before you were born, and that you were made the Bishop of Osnaburg as soon as born! Do you recollect the call before you were born? Was the soul inspired and apprized of it before it entered the fœtus in the womb? I have been informed, that Parson Schofield, the Radical Parson of Manchester, has divined the way that the soul enters and joins the fœtus. He states the moment to be, when the father and the mother are in the paroxysm of the coition, and that the pleasurable feelings arise from the titillating passage of the soul. I confess, that I have added the

last point by way of illustration ; but such was the inference of the communication made to me by one who had, or said he had, conversed with him upon the subject. The parson seems to have forgotten, that every instance of coition is not effectual, and that, at every ineffectual instance, a soul must be wasted, unless it can recover its former position for a more effectual effort. This immortal-soul-subject is a truly laughable one, to those who understand it rightly, as I presume that I and all anatomists and physiologists and materialists do. Whether you do or do not, I will not pretend to say ; for report, which does all and every thing to make royalty great, has not even gifted you with knowledge. Nor have your senatorial speeches supplied the defect : though I hear, that the one, which has "*so help me god*" for its motto, is handed about with all sorts of embellishments added by the art of the engraver, printer and binder.

I have represented so much of the Royal Arch degree of Masonry as exhibits the finding of the lost grand word. In almost all instances, the grand words of Masonry are the various names of the Jewish God. In this degree, it has been Jahova and Jao-bul-on. It is not to be pronounced by an individual ; but only when three are together, grasping each others wrists, with hands across to form a triple triangle. Each individual repeats each syllable of the name in succession, so that, it is not pronounced as a whole by either at the same time. There are five ways of pronouncing this word altogether ; but I cannot define the whole at this moment. It is enough, that I say, that this manner of pronouncing this grand word is the grand secret of Royal Arch Masonry : and here, at its climax, for this is now called the climax of masonry, we find it to be ridiculous, and, as such, with so much fuss and ceremony made about it, detestable and wicked.

In the chapter, the letters of this name are kept as loose letters, and when the pretended discovery of the name on the gold plate in the arch is made, to avoid a pronunciation of the word, the candidate is instructed by seeing the letters put rightly together to form it. This pretended reverence for the name of their God, was an old trick of the Jewish Priests, to make it appear a matter of great import to the ignorant. Jao-bul-on, say the Royal Arch Masons, is the compounded name of the Deity in three languages—Hebrew, Syriac, and Chaldean : and all the etymological definition that can be given of the words is, that they mean the sun, who has been the unconscious parent of all the gods. We

are told, that Boyle the Chemist never pronounced the name of God without a respectful pause, lest, I presume, the words preceding and succeeding should pollute this nonsensical word; but, if there were such a being with a recognized name, there could be nothing improper in a becoming mention of it in conversation, as with any other name. Religion, like love, makes us all fools; and, in the former case, fools without any kind of gratification. So, at schools and at church, we were taught to bow at the name of Jesus Christ, whilst this sacred word of the Jews and Mason's *Jehovah* was pronounced with as much indifference as *Jackass*. The Christians bow at the words Jesus Christ, the Jews at *Jehovah* and the Mahometans at *Allah*: and the whole are alike idolators. The Jaggernaut of the Hindoos, or the Grand Lama of the Tartars, is as good and as powerful a god as either of them. They are all alike idols, and he who harbours even an idea of a god, of an intelligent being beyond the animal world, is as much an idolator as any idolator that ever lived. We have no experience, no analogy, to warrant any notions of the kind. "God is up above" cries the ignorant idolator; "where is up above" asks my little Tom Paine; "why, up there," pointing to a perpendicular, says the former; "ah! that will be down below, as we turn round from it, so there is no constant up above." "Oh! you little fool, how do you know," says the idolator, confused and angry; "I do know," says Tom, "that you know nothing about a God." Tom would often come and tell me of such a dialogue as this with the Dorchester boys. And where is the Bishop, who can, can you the Bishop of Osnaburg, add to the knowledge of this child upon this subject, a child that has been born since I have been in Dorchester Gaol, a Prisoner, for exposing this abominable, this mischievous, this truly sinful and wicked nonsense?

In this Royal Arch degree, there are five signs, called the *penal*, the *reverential* or sign of sorrow, the penitential or *supplicatory*, the *monitorial* and the *fiducial* sign. Five is the characteristic number of this degree. There are five knocks, five signs, five ways of pronouncing the grand word or sacred name, and I presume, that the Bible must be kissed five times after each obligation, having first pronounced five amens. This is one of the features of Masonry, and we have read in the Scotch degree and others, that 81 is the grand climacteric number of Masonry in its old forms; before it was mutilated by the grand union of all the grand fools. In the old lodges, it was requisite to perambulate

the lodge as many times as were equal to the number of the degree, which, in some of the degrees, became a most painful task. Five seems now to be the highest; and, I presume, that the union of the grand lodges has nearly rendered nugatory the professional instructions of the one-eyed brother Bilkes.

Finch makes the number seven to be the characteristic number of this degree, and particularly mentions, that the Bible must be kissed seven times; but, in many instances, he fabricated his own degrees, or made them to be just what he thought proper.

The first pass-word in this degree, or that which introduces a new candidate, is the Past Master's word, *Giblum*. The pass-word for the first vale in the Royal Arch Chapter is, "*I am that I am*." The pass-word or words for the second vale are, *Noah, Shem, Japhet*. And those for the third vale, *Moses, Aaron Eleazer*. What distinguishes a vale, I cannot perceive, unless it be distinct introductions to the same chapter, in a state of blindness, at each of which a peculiar ceremony is gone through. An organ appears to be indispensable to the full practice of this degree; for there is music at every interval, and these are many. I must also wait for further instruction before I can describe the signs, though I know, that the reverential sign or sign of sorrow is, to bend the body forward, to have the right hand on the forehead and the left on the left breast. The penitential or supplicatory sign is I presume to put the hands in the attitude of prayer. The others, I will explain hereafter. The form of the obligations, if worthy of notice, shall also be subsequently noticed; but we find a sameness, on this head, throughout, and that the first, or that of the Entered Apprentice, is the basis of all. Even in the exaltation of the candidate, in this Royal Arch Degree, there is so little of original form, that I am almost ashamed to impose it upon the readers of a periodical publication; but, as this is the last dose of Jewish Masonry, I hope they will excuse it.

The candidate for this degree is made bare from the knees downward, blindfolded, and a cable tow put round his neck. Thus prepared, he is left alone for a time, to meditate in an outer chamber. One of the scribes, or a past master, goes from the chapter to him and gives him an exhortation for the occasion, speaks of the importance of the ceremony and the exaltation, and cautions him not to proceed, unless fully resolved to go through it and to apply himself to the duties of the chapter. The candidate pledges zeal and perseverance and

receives the sign and pass-word. The first sojourner is sent to introduce him, who brings him to the door and gives five knocks.

I see no account of a tiler or outer guard to a Royal Arch Chapter; but internally, the two scribes attend the door. On the report being given on the door, Nehemiah addresses Zerubbabel and says—most excellent, a report.

Z. See who wants admission.

N. *opening the door* Who comes there?

1st. S. Brother Noodle, who has duly and truly served his time as as Entered Apprentice, passed the degree of a Fellow Craft, and has been, in due time, raised to the sublime degree of a Master Mason, upon the five points of fellowship, with the respective signs, words, and pass words thereunto belonging and instituted according to the order of King Solomon; and, lastly, having been duly elected master of a lodge of Master Masons, installed in the chair of King Solomon and entrusted with the grip and word of a Past Master, with the sign and salutation of a master of arts and sciences: now presents himself, properly prepared, for admission into this chapter, and for initiation into the sublime and exalted degree of Royal Arch Mason.

N. Halt, while I make due report.—(*He repeats the application to Zerubbabel.*)

Z. Companions is it your wish, that Brother Noodle be admitted?

C. It is, most excellent.

Z. Companion, Nehemiah. is he in possession of those particulars and properly prepared?

N. To the best of my knowledge, most excellent.

Z. Let the candidate be admitted in due form. (*He is placed in the west.*) Brother Noodle, we understand, that you seek preferment in our order; but before you can be admitted, we must first ascertain, whether you voluntarily offer yourself for the mysteries of this exalted degree?

Noodle, I do.

Z. We must also further ascertain, whether you are properly qualified to receive the mysteries of this exalted degree.

The High Priest Jeshua advances, and puts to him the necessary questions. Which being answered, the Priest orders him to kneel, for the benefit of a prayer, and thus prays:—

Almighty God, who art the sole Architect of the universe, at whose command the world burst forth from chaos and all created matter had its birth, look down, we pray thee, at this time, in a more peculiar manner, on this thy servant, and henceforth crown him with every blessing from thine inexhaustible store. But above all, give him grace to consider well his present undertaking, that he may neither proceed therein lightly, nor recede from it.

dishonourably: but pursue it steadily, ever remembering the intention, which is the acquisition of true wisdom and understanding, by searching out thy great and glorious works, for promoting thy honour and glory, for the benefit of the whole creation and his own eternal welfare. Amen.

Noodle is then led on in due form towards the altar, where the Prophet Haggai meets him and talks of the solemn nature of his situation, apprising him that he now stands before the Grand and Royal Arch Chapter, representing the Sanhedrim or famous court of judicature among the ancient Jews.

The High Priest here reads the second chapter of the book of Proverbs, after which, Zerubbabel administers the obligation, some particulars of which will be gathered from a Catechism to follow,

In some chapters, Nehemiah thus addresses the Candidate on entering:—

In the name of the great omnipotent and eternal being, enter the Royal Arch dedicated to enlighten those that are in darkness and to shew forth the way, the truth, and the life.

The candidate is also considered one of the three sojourners, who have been set to work and have made the discovery of the arch or triple arch, and prior to the prayer before set forth (according to Finch) is thus addressed by Zerubbabel.

Z. Worthy sojourner, your integrity and industry have already been productive of a grand and wonderful discovery, previous to which you were obliged to draw forth three key stones. This was accomplished by manual labour. You have now three more key stones to draw forth, the operation of which depends on the mental power, for they are emblematic of the discovery which you have made; and the grand mystery of the Tau, which you could not describe, is now about to be revealed to you, that the completion of this part of the discovery may crown the reward of your labour; therefore, if you are fully prepared for this trial, kneel down and endeavour to draw forth the first key stone, by attending to what I shall unfold.

The first key stone is the prayer. Then the following dialogue proceeds:—

Z. In whom do you put your trust?

N. In Jehovah.

Z. In the name of that omnipotent being; I say, arise, follow your leader, and fear no danger. Let your advance be by seven solemn steps, and, at each step, you must halt, and make obeisance, with the awe and reverence suited to this grand and solemn occasion; for every step brings you nearer to the sacred name of God. (*The reader must suppose Noodle advancing from the door to the altar.*) You are now about to draw forth the second key stone, by taking a great and solemn obligation.

This second key stone is the obligation, and the third, I pre-

sume, is the repetition of the sacred name, or the signs, or both.

Finch represents the third to be a reading of a part of the bible.

The obligation administered Zerubbabel makes the following nonsensical exhortation :

May the remembrance of the sprig of Cassia, which bloomed over the grave of him, who was truly the *most excellent* of all *super excellent* Masons, and who parted with his life, because he would not part with his honour, ever stimulate his successors to imitate his glorious example; that the fragrance of virtue may bloom over our mortal laws, and, like the beautiful rose of Sharon in conjunction with the lilly of the valley, exalt our *super excellent* part. When death the grand leveller of all human greatness hath drawn his sable curtain round us, and when the last arrow of our mortal enemy hath been dispatched, and the bow of this mighty conqueror broken by the iron arm of time, when the angel of the Lord declares that time shall be no more, and when, by this victory, God hath subdued all things to himself, then shall we receive the reward of our virtue, by acquiring the possession of an immortal inheritance in those heavenly mansions veiled from mortal eye, where every *super excellent degree* will be opened, never to be closed. Then shall the great Jehovah, the Grand master of the whole Universe, bid us enter into his celestial lodge, where peace, order, and harmony shall eternally reign. (Bah! trash!)

The candidate is now instructed in the signs, how to form the grand word with the letters, and, with the other two sojourners how to pronounce it in successive syllables. He is also invested with an apron, a sash, a robe, and a staff. The particulars of which will be gathered from the following lecture or

Catechism.

Z. Companion Noodle, be pleased to advance as a Royal Arch Mason.

(Noodle advances with the sign of salute and by five steps. Finch makes the steps to be seven, but the present Grand Lodge counts but five steps to the Royal Arch Degree—the Entered Apprentice, the Fellow Craft, the Master Mason, the Past Master and the Royal Arch. Finch adds the *excellent* and *super excellent* degrees, and, upon the same principle, he might have added all the degrees that he ever heard of or invented.)

Z. Pray sojourner, why do we advance in that particular manner?

N. In token of the liberal arts and sciences which are so many distinct branches of that universal science called masonry.

Z. where did you learn that?

N. In a Royal Arch Chapter.

Z. How did you gain admission?

N. By the help of the proper pass word.

Z. What are you ?

N. A citizen of the world, a brother to every worthy mason, and a companion for those of our most excellent degree.

Z. Why were your feet bare ?

N. In allusion to the condition of Moses, before the burning bush in the wilderness of Arabia, who was told to put his shoes from off his feet for the place whereon he stood was holy ground.

Z. Why were your knees bare ?

N. That I might be ready to offer up my prayers to the Almighty, to thank him for mercies received, crave pardon for past offences and implore his aid and protection in my future conduct.

Z. Why was the cable tow used ?

N. In commemoration of the singular benefit derived from the same by the sojourners, in preparing for the foundation of the second temple.

Z. Why were you obligated ?

N. To teach me to avoid the offences committed by our ancestors, who, deviating from true masonic principles and laws, brought on themselves and their posterity that heavy burthen, and, on their city and temple, that ruin and desolation, whereby, the holy word was so long lost, and, afterwards, so miraculously, discovered.

Z. How was that discovery made ?

N. By the three sojourners preparing for the foundation of the second temple, who made the report thereof to the royal Chapter.

Z. Pray sojourner who are you ?

N. Of your own kindred and people, sprung from that noble and illustrious race of ancestors, whose honours we hope to merit by a steady pursuit of wisdom, truth and justice.

Z. From whence came you ?

N. From the grand and holy royal Chapter of Jerusalem.

Z. Who were present ?

N. Zerubbabel, the Prince of the People, Haggai, the Prophet, and Jeshua, the High Priest.

Z. Were you entrusted with the grand word ?

N. I was. They gave me the grand movement, taught me the sign, and entrusted me with the sacred word, which is too incomprehensible for individuals to express.

Z. Was that word ever lost ?

N. It was.

Z. In what manner ?

N. By the untimely death of our Master Hiram Abiff, who was slain by a conspiracy of the craft, in order to extort it from him ; therefore, as the word was incomprehensible without three grand masters being present, another was substituted in its room, until the grand architect of the universe caused it to be discovered.

Z. When and where was it found again?

N. By digging for the foundation of the second temple. As the labourers were clearing away the rubbish, they perceived the abutments of some pillars that supported an arch, which formed a secret passage for King Solomon to go into the interior of the Temple to pray to his God. But at the time of its destruction, the roof and walls fell in and remained full seventy years a heap of rubbish. The arch, being unknown to any but the three grand masters, was their secret and royal council room. It was made and remained proof against the destroying flames and fury of the enemy, until the discovery was made and its contents known.

Z. How were you invested and otherwise received?

N. I was first invested with the sash and apron, and robed as a Royal Arch Mason: and from time to time have been entrusted with the various branches of their laws and mysteries.

Z. Why were you commanded to bend and make obeisance?

N. In commemoration of the like practice observed by our most excellent grand master, King Solomon, who constantly made his obesiance, in passing the pillar that supported the arch of the private gallery, through which he daily went to offer up his prayers to the Lord God.

Z. Why was the ceremony of drawing the three key-stones observed?

N. To teach us not to rely on our own reasoning and abilities for our conduct through life; but to draw forth our rules for government from the law and the prophets, and also to commemorate the discovery of the Royal Arch.

Z. Pray when and how did that discovery happen?

N. The discovery was made in the first year of the reign of Cyrus, King of Persia and Babylon, on the return of the Jews from the Babylonish Captivity. In preparing for the foundation of the second temple, they discovered the pedestal perfect and entire, having withstood the fury of the flames and rage of war, being defended by *him* who hath declared that he would place his word there, never to pass away. Hence, we may learn, the vanity of all human pursuits against the arm of omnipotence. The sojourners were not able to find any other entrance than by drawing forth the key stone, which being done, this part of the discovery was completed.

Z. What was this part of the discovery?

N. The pedestal of perfect white marble, worked in the form of the arch. On the top a plate of gold contains the figure of a triple triangle. Within the figure are the mysterious characters which the Grand and Royal Chapter informed us were the grand word itself.

Z. What do the Principals of the Royal arch chapter represent?

N. Zerubbabel, Haggai, and Jeshua represent the three key

stones; and by this, we learn, that, by drawing them forth, the discovery was completed. By the passing of the sojourners through each of these offices, the mystical knowledge of our Grand and Royal Arch chapter is to be obtained.

Z. What do the two scribes represent?

N. The two scribes, Ezra and Nehemiah, represent the two columns, or pillars, that supported the entrance of the Arch and thereby, also, is signified their duty of registering and entering on our records, every act, law or transaction, for the general good of the chapter.

Z. What do the three sojourners represent?

N. The three sojourners represent the three keystones, whereon the Grand Masters kneel to offer up their prayers for the success of their work; as all Royal Arch Masons well understand. And hereby we have a lesson, that, in every thing we undertake, we ought to offer up our prayers to the almighty for success.

Z. Why do we as Royal Arch Masons sit in this form?

N. To represent the Holy Royal Arch: and hereby, we have a lesson to pursue unity and concord; for as one stone drawn from an Arch endangers the whole, so may the improper conduct of one member endanger the whole chapter.

Z. Why do we use rods in our Chapter?

N. In anno lucis 2513 our most excellent grand master; Moses, tending the flock of Jethro his father in law, at the foot of mount Sinai, was called by the almighty and commanded to go down into Egypt and deliver his brethren from their cruel bondage. Moses, then in banishment, greatly hesitated, saying, who am I, that I should go? The Lord, to encourage him, promised to be with him. Moses, still doubting begs of him a sign, to convince him of his power and to confirm his promise. The Lord asked, what is in thine hand. Moses answered; a rod. The Lord said unto him, cast it on the ground. This done it immediately became a serpent: and Moses fled from it. The Lord said unto Moses, put forth thine hand and take it by the tail; and it became a rod. with this rod he smote the two rocks in the wilderness, from whence the waters gushed out. With this rod, he divided the waters of the Red Sea and made them to stand as two great heaps. With this rod he wrought his wonders in the land of Egypt; and, therefore, to commemorate those singular events, and as our emblems of royalty, we make that use of them in our Royal Arch Chapter. On the top of those staves are the banners of the twelve tribes of Israel, which we have for many purposes, especially to commemorate the great wonders which he wrought for the children of Israel during their travels in the wilderness, where they were first set up around their encampments and about which each tribe was to pitch its respective standards. The devices thereon were emblematical of their posterity and after ages.

Z. Be pleased to explain the grand, royal, and sublime pedestal.

N. This is situated on a chequered pavement, which represents the uncertainty of life and the instability of things terrestrial. This grand pedestal was of perfect white marble, cut into the form of the altar of incense, being the only true, double cube, and thereby, both in figure and colour, the most perfect emblem of innocence and purity. On the base of this pedestal is the letter G. which signifies Giblum, a common name for all Masons who are masters of their business. Hereby, we have a lesson of humility and brotherly love: for there is no doubt, but that it was most highly finished and the work of the great Hiram Abiff himself. Yet, he would not assume the honour; but affixed the common name, that every companion might be a sharer. On the front were inscribed the names of the three most excellent grand masters.

Z. Be pleased to explain the Royal Arch Sashes?


N. They are the badges of honour and the ensigns of our order, and are, or ought to be, of the mixed colours of blue and purple with a pale red issuing from the middle in rays. The purple implies awe and reverence; the blue, truth and constancy; and the pale red issuing in rays, justice tempered with mercy.

Z. Explain the Jewel.

N. To do this fully would be difficult; but on the bottom of a scroll is the motto: Nil nisi clavis deest, *nothing but the key is wanting*, which may be taken in its literal sense. Then, the ring is the emblem of eternity, with the motto: Talia si jungere possis. sit tibi scire satis—if thou canst comprehend such things, thou knowest enough. The two intersecting triangles denote the elements of fire and water, of prayer and remission, of petition and blessing, with a motto, declaring, that the wearer is desirous of doing his duty, and of filling up, with justice that link in the chain of creation, wherein his great creator hath thought proper to place him. Within, is another triangle, with the sun in its centre, its rays issuing forth at every point, an emblem* of the deity, represented by a circle, whose centre is every where and circumference no where, hereby denoting his omnipresence, and that his every attribute must be perfection. (Whence came evil with all this perfection? R. C.)

It is also an emblem of geometry. And here we find the most perfect emblem of the science of agriculture: not a partial one like the Basilidean, calculated for one particular climate or country; but universal, pointed out by a pair of compasses issuing from the centre of the sun and suspending a globe denoting the

* Not an emblem only but the only reality on which all the terrestrial gods or deities have had their birth.

earth, and thereby representing the influence of that glorious luminary over both the animal and vegetable creation; admonishing us to be careful to perform every operation in its proper season, that we lose not the fruits of our labour. Under these, 'is the compound character , or the Royal Arch Mason's badge.

Z. What is the meaning of this compound character?

N. It signifies Templum Hierosolyma*, the temple of Jerusalem, and is always used as the Royal Arch Mason's badge, by which the wearer acknowledges himself a servant of the true god (the Logos?) who had there established his worship, and to whose service that glorious temple was erected. It also signifies Thesaurus, a treasure; and Theca ubi res pretiosa deponitur, a place where a precious thing is concealed; or Res ipsa pretiosa, the precious thing itself. Hence, we have the greatest reason to believe, that what was there concealed, was the sacred name itself.

Z. Explain the five grand original signs.

N. The first parents of mankind, formed by the grand architect of the Universe, in the utmost perfection, both of body and mind, seated in a paradise of pleasure, bounteously supplied with means for the gratification of every appetite, and at full liberty for enjoyment, to the end of time itself, with only one prohibition by way of contract, whereon should depend their immortality, soon became disobedient, and thereby obnoxious to sin, misery and death. To preserve us from which, and as a memento to guard us from the like error, we adopted the *penal sign*.

Scarcely had our first parents transgressed, conscious of their crime, and filled with shame and horror, they endeavoured to hide themselves from the presence of that being, in whom before had been their chief delight; but hearing the summons of his awful voice, and unable to bear the splendour of his appearance, in a humble bending posture, they approached with awe and palpitation of heart, their right hand at their forehead for support, and their left at the heart, as a shield against the radiant glory; and hence arose the *reverential sign* or *sign of salute*.

* I have already refuted this nonsense in the sixth letter to Williams. I further learn, that Williams has lately adopted an old Christian conclusion, that the Tau is the mark which God set upon Cain! Poor Cain has been made the father of all the black race, though the Christians so wise forget the deluge and that none of the race of Cain were saved. So, also, I would ask Mr. Williams, how he traces his knowledge of the Tau being the mark set upon Cain up to Ncuh. The best conclusion is that of my friend W. W. R. who shews it to be the mark which was set upon Cain and his father Adam too: the mark which the ladies love and which they wear as an emblem and an ornament.

R. C.

It was now they heard pronounced the dreadful sentence, that the ground, for their sakes accursed, should no longer pour forth in such abundance ; but themselves be driven from that happy region, to some less friendly climate, there to cultivate the hungry soil, and to earn their daily food by sweat and labour.---Now banished from the presence of their God, and impelled by the wants and calls of nature to constant toil and care, they become more fully sensible of their crime, and with true contrition of heart, they, with clasped hands, implored forgiveness, and hence arose the penitential or supplicatory sign, or sign of sorrow.

Now fervent prayer, the grand restorer of true peace of mind and only balm to heal a wounded conscience, first raised a gleam of hope and encouraged them to pursue their daily task with greater cheerfulness ; but seized with weariness and pain, the sure efforts of constant toil and labour, they were forced to lay their right hands to the region of the heart and their left as a support to the side of their head ; and thus arose the *monitorial sign or sign of admonition*.

Now their minds being more calm, their toils seemed less severe, and cheered by bright eyed hope, with uplifted hands and hearts, they clearly saw redemption drawing on ; and hence arose the last sign called the *fiducial sign or sign of faith and hope*.

I could add a deal more of nonsense to this catechism, such as a description of the twelve banners of the twelve tribes of Israel, and many other similar subjects ; but I do not fear the complaint of a single reader upon this head of omission. If they want more of such nonsense, let them go to its fountain head—the Bible ; there, if they have a grain of sense or discernment, they may get it to satiety.

In making up the description of this degree, I have had no regular description to copy from, but my information has been derived from three documents, sent to me by three different persons, in distant parts of England, all agreeing in substance but differing in form and arrangement. I have not, as in the three first degrees, had the regular routine of ceremony before me ; but have been left to cull it from my own arrangement of such matter as I had to cull from. This description, therefore, is confessedly not so full as those of the first degrees ; but there is enough for general idea ; nothing important is unpublished, and whoever has read the former degrees, may see the whole drift of this “ exalted sublime” degree, as Finch calls it. I have all that Finch

ever published upon this degree, and more, much more. He says, that it was introduced into this country by Charles the second, and that, for near a century, it was confined to the aristocracy, and refused to tradesmen, until three Frenchmen came over to this country to sell it to whomsoever would buy it. This set up a new class of Royal Arch Masons, and there has been a sectarianism in this degree, from that day to this. Finch was long the leader of the rebels; but, if I may judge from his printed letters and from one which I have in M. S. I should think that he died of vexation, in finding the Grand lodge too powerful for him.

Finch represented Bonaparte as a great encourager of masonry, and attributes his military success to that encouragement; but, if we may credit Barry Omeara; there is no proof of it. The following is copied from the "voice of St. Helena:"—I asked some questions relative to the Freemasons and his opinions concerning them;—"A set of imbeciles, who meet, a *faire bonne chere*, (to make good cheer) and perform some ridiculous fooleries."* However, said he, they do some good actions. They assisted in the revolution, and latterly to diminish the power of the Pope and the influence of the clergy. When the sentiments of a people are against the government, every society has a tendency to do mischief to it."† I then asked if the Freemasons on the continent had any connection with the illuminati. He replied, "no, that is a society altogether different, and in Germany, is of a very dangerous nature." I asked if he had not encouraged the Freemasons: he said, "rather so for they fought against the Pope."

Bonaparte was the Pope's best friend. I have heard of a curious anecdote, brought from Rome by an English Peer, about two or three years ago. The pope made some scruples to crown Bonaparte, or to marry him to Maria Louisa; but yielded on hearing from the soldier, that he must witness the total overthrow of the Christian Religion as the alternative. Verily, I look upon Bonaparte as the preserver of the Christian Religion in Europe to this day. He might certainly have overthrown the whole system, with his power, and probably have been now living to reap the benefit and to enjoy the glory of it. I shall never forgive

* The thing to the life! I cannot agree with Bonaparte that they have latterly done any thing to lessen the influence of the clergy. Why did he restore that influence. R. C.

† It is hardly so in England at this time; for here the corrupt and interested in abuses alone associate. R. C.

Bonaparte in this matter, unless I were so successful as to do what he neglected to do. The Pope should find no Bonaparte in me, if I were to get him into my power. I would not insult him but I would certainly proclaim his popedom at an end, and Christianity too, as far as I could. There will never be sound happiness and good government among mankind, in conjunction with religion of any kind. The latter is a deadly pest—the weeds that grow up with and choke the wheat. Tear them up and cast them into the fire, I had rather, my Royal Duke, see you a soldier than a bishop ; though we shall want no red coats, when we have got rid of the black ones. The black support and call for the red, and the red the black. This is a very important consideration for the labouring man, who has to work for both : and who pines with want, while these red and black coated gentry are feeding in idleness and luxury on the produce of his labour. Wages commensurate with the price of food will not, cannot, be generally obtained, under this state of things. The pay of the soldier and the priest is so much per week deducted from the wages of the labouring man. It must come from some where, and where else can it come from, but where it is produced ?

The Royal Arch Chapter is closed in the following manner. The companions, scribes and sojourners stand round the floor cloth, exhibiting the penal sign. The three Principals form a triangle, each holding to the Bible. They salute the book and pass round for each person present to do the same. Then they formed the Grand Triangle and say : —We three do agree, this Royal Arch Chapter to close, and, in love and unity, the sacred word of a Royal Arch Mason to keep, and not to reveal it to any one in the world, unless it be, when three, such as we, do meet and agree, a Royal Arch Chapter to open.

And this, my Royal Duke, closes my description of the Jewish part of Masonry, unless I find a few errors to correct, or a few particulars to add in the way of a note. The Christian Degrees, I have reserved for an inscription to your Brother Sussex. Frivolity, frivolity from beginning to end, is the characteristic of Masonry. Not one useful purpose can be shewn to be associated with it ; but much evil, much of revelling and riot and waste of family means must arise from this ale-house and tavern association. I will not say, that it disgraces the Royal Family of this country, as that would not be a courtier-like observation. I will not say, that it disgraces the priesthood, as that would not be a holy

saying. But I will say, that the legislature, the magistracy and the people of this country are disgraced in having this association, in existence among them. I will say, that it is a scandal to the intelligent character of this country, to its magistracy and its laws, imperfect as they are.

The masons cherish the old tradition, that this earth is to be destroyed by fire. Often, in their ceremonies, I find a reference to the period, "*until the world is on fire*" This is a tradition traced to the Egyptian Priests and adopted as a physical probability by De Maillet. The theory of the thing goes thus:—that the earth, or any planet, begins its existence, if a new formation, as a body of water, or, as a body where water preponderates: and hence a succession of deluges produced by its motions, or by the growth of the earthy and rocky matter, its crackings, its kindlings into fire, its explosions of inflammable matter in its bowels, &c.; until its inflammable matter preponderates, and, from the aridity of the surface, produces an inflammable atmosphere, such as we have every reason to believe that of the sun to be. When a child, I learnt a singular tradition from almost every curious and calculating old woman that I heard talk. The masons have not even a theory upon the subject. They adopt it as a tradition, or a godly ordination, as the Devonshire women had done, and doubtless, still do.

I must now, my royal duke, draw my inscriptions to you, to a very respectful conclusion: and, in doing this, I must notice a report of the newspapers, that, lately, you did not hesitate to receive and answer an address from a Yorkshire Lodge of Orangemen. It is well known, that, in disposition, you are their grand patron, and whilst you respect such an association, you will never be the patron of any system, or society, or purpose, that is respectable.

Had you an idea of dignity, you would not countenance, you would spurn, a private association of the kind. Why, if the Orange Association, or any other private association, were to vote me a subscription and an address, I would not recognize them as the gift and address of a private association, if I accepted them on any terms. My fighting opponent, the Editor of the Palladium, I see, has started his paper to espouse the interest of the Orange Association; but he cannot make it answer; I see he will die, if he does not accept me for a doctor.

I began my first letter, with the admission of a circumstance asserted by Professor Robison, that Masonry was revived in the early part of the last century, as a means to

restore to this country the expelled family of the Stuarts. We have not proof positive upon the subject ; though there are strong probabilities ; and, it is probable, that the papers of that family, lately obtained from Mr. Richard Watson by the government, or by your family, would throw some light upon the subject. I do not object to Masonry on this ground ; for, to a Republican, there is something gratifying in the idea of a king or a royal family expelled from a throne and a country ; nor do I rejoice in the change made of the Stuarts for you the Guelphs, thinking the one family just as good, perhaps better, for the country than the other, and that the best would be to have neither. Still there is something curious in the circumstance, that your family should cherish this association that was revived for the purpose of driving you from the country. Mere sympathy or antipathy, one would suppose, would set you against it. If the association were now any thing more than an association of fools, you certainly would be afraid of it. There is not now any particular political purpose connected with it ; but in case of a revolution, it would certainly turn upon you. At first, you may find a little support from it ; but that support would not weigh a feather in the scale ; and a few disasters would turn the association against you. I do not at present wish for any thing of this kind ; for, it is a scene where ignorant ruffians are to apt to triumph ; I am now for doing all that is necessary in the way of change by moral conquests ; still, not shrinking from a physical effort, where it became essentially necessary. You will not misunderstand me, Companion. I never desire to be misunderstood. And I am not looking up to you for place or pension as the consequence of these two letters.

I would illustrate the notion of Masonry being a revived institution for the benefit of the Stuart Family, by the fact, that Bible Allegories and Illustrations were very common in those days, and preferred to all others. The lost word of the Masons would answer to the lost family of the Stuarts. A seeking after that word, an attempt to restore them. Restoration is the foundation of the whole fabric.

To become a Mason, you must have taken the advice of a fool ; and if you will take the advice of one, who will not allow himself to be a fool, he would advise you to renounce and to denounce it, and to set about doing something for the improvement of the condition of the people of this country, that will bring you solid respect. It is never too late to do this.

RICHARD CARLILE.

TO RICHARD CARLILE DORCHESTER GAOL.

FRIEND CARLILE,


Norwich, August 23, 1825.

SEEING in your No. of the Republican, of August 19, your derivation of *Prometheus*, I have, I think, done what I consider a part of my duty, by sending you a few pages, wherein I have given etymologies, not only of him, but of his whole pedigree. He was father of *Deucalion*, whose wife's father's name was *Epimetheus*. You will remark, that I have not had recourse to the usual mode of making a *new* key to every word made use of by the ancients. I unlock *all their mysteries* by *one master-key*—the key of *Urania*. I know, that many, who dislike my first work, are desirous to speak of it in the voice of slander; but her voice will not prove any thing to be wrong. There are some people, who possess *cunning enough* to assist me with *better* etymologies, that will equally corroborate my hypothesis: but I have *cunning enough* to perceive their drift. A *Reverend Gentleman* of Norwich, offered me a better etymology to *Nineveh*. If you will publish his *Letter* and my *Reply* they shall be at your service.*

I perceive, in the same number, that you have mentioned the *Tau* of the Egyptians. This is not an astronomical symbol. The cross with a ring at the top of Egypt, which is so like the cross of the Christians, is an abridgment of the *Nilometre*. The Egyptians had Nilometres of various forms. A post driven into the River, without any ornament on its top, is one form which I have seen given. Another has a knob to render it more visible; another has been described with a single bar across the top; others I have seen in books of various authors, surmounted by two or three bars across the top. Whether the different forms were erected by towns of different degrees, I am not certain, but we have a similar custom in England, of representing Towns of different strengths by Castles with one, two, or more towers. Thus

* I will certainly do so if desired.

Bungay is represented by a castle with *one* tower; Norwich, by a castle with *three* towers, and London by a castle with *five* towers. And among Catholic Christians, various families have distinctive forms of the cross, though none but his *haughty highness* holds the *triple* Tau or Cross. The Taus, as Nilometres, or *measures* of the Nile, were symbols of the Flood or overflowed Nile, called by the people in that country, *Touphan*. The *abridged* Nilometer, with a ring or chain to hang it up by, was called the *deliverance from evil*; or the *abridgement* of the overflowed Nile, or the Nile *chained**, or kept within *due bounds*. This was, in after times, supposed to possess the power of *driving away evil*, and was accordingly suspended from the necks of the sick, by way of an amulet or charm; and such was the degraded state of the human mind, at the commencement of the Christian religion, that, notwithstanding the surprising antiquity and Pagan origin of the Tau or Cross, Constantine, the great, found an interest in adopting it for the Roman Empire; which is still adored by the Catholic Christian Ladies, on whose white breast the sparkling cross is seen.

The figure of the "Triple Tau," given in your above mentioned number, appears to me to represent the Nilometre placed in a pool of water; the horizontal mark in the middle of the capital H, shows the height of the water, below the surface of which we see nothing of the Nilometre 

This symbol, having no allusion to astronomy, has not been treated of by me at present. It will more properly come before me in my alphabetical arrangement of Mythological Etymologies; whenever I may be enabled to perform that task. If it will not tire your patience, I will write a line or two more on this antient symbol of *cacofugation* the dispeller of evil.

The¹ you say has been looked upon as a symbol of *knowledge*, and as knowledge has something of a divine nature in

* The Christians Great Serpent or Satan chained or bound down in the bottomless pit for a thousand years!

R. C.

¹ See preceding Figure.

it, the Tau or Cross is a symbol of divinity. But how came the symbol to be thus revered? From its utility to the Farmer. The *knowledge* of the *exact* height of the water was and still is, of so much importance to the Farmer, that, during the time of the overflowing of the river, the Common Crier of the Town makes daily proclamation of it, in solemn form. He goes to the *Michiah*, in Cairo, which is the Well that is connected with the water of the Nile, and, in that Well, there is a graduated pillar, denoting the height of the water. This, he views, and proclaims accordingly. Hence, we find the wonderful mystery, contained in the masonic symbol of the "Triple Tau," marked² which is the *Well and Post*, called *Michiah*, which means the *support of life*. To this Well and Post, the Town Crier went for *knowledge* of the utmost importance. The Tau was, therefore, a *symbol of knowledge*. The Crier went to the³ *Well and Post*, for intelligence; therefore, the figure of the Well and Post, marked thus⁴ is the sacred symbol of *Intelligence*. But, intelligence, is expressed in the Egyptian language by *Kneph* (one of their names of God). Let us see what sort of a God this Kneph was? The *God Kneph* or the *God of Intelligence*, was nothing more than this "Triple Tau⁵," i. e. the *Post within the Well*, at or near Thebes. It is the *measure of the river*, and is compounded of *kane* a stick or a rod; and *oph*, a serpent; i. e. the overflowed river.

As civilization descended towards the mouth of the Nile, the City of Memphis arose. It was then necessary to erect a Nilometre there: from which circumstance, the City was called *Manophi*, from Manah, to measure or regulate, and Ophis the serpent or river. In maps of Egypt, we still see the plain of *Menophi* where Memphis stood.

J. A. MACKEY.

Norwich.

², ³, ⁴, ⁵. See Figure Page 404.

COPY OF A LETTER SENT TO THE KING,
WINDSOR CASTLE.

SIR,

Dorchester Gaol, Sept. 23, 1825.

THERE is nothing more unpleasant than for a writer to have to write a certain something, without a subject whereupon to write. This I take to be the cause of one half of the written nonsense that is ushered forth to the world. To mend this matter, I will set a good example; and, having nothing before me whereupon to touch, I will not write nonsense; but content myself with saying, that I remain your prisoner, in the last month of the sixth year, of an imprisonment, for disputing certain doctrines which are evidently disputable and indefensible.

RICHARD CARLILE.

TO RICHARD CARLILE—THE BOLD PUBLISHER OF
PAINE'S WORKS.

SIR,

"AN enemy to Persecution" transmits you Ten Pounds (being his sixth contribution) as a testimony of his admiration of your persevering exertions in the glorious cause of free discussion and of his abhorrence of the tyranny which oppresses you.

Note.—To the best of my recollection, this sum makes the total of subscription by this generous individual to be above one hundred pounds. Since I acknowledged £20. last year, £25. have been sent to Newgate. The four contributions first sent, I believe were five pounds each, then there were £5. each to Mrs. Wright, Tunbridge, Watson, and my

Sister, and near £20. sent altogether to the Giltspur Street Compter. There have been other handsome subscriptions to other individuals, who were prosecuted in the country for selling my publications. I can but express my gratitude and confess my growing curiosity, even anxiety, to have a personal knowledge of this genuine "Enemy to Persecution."

R. C.

TO MR. R. CARLILE, DORCHESTER GAOL.

SIR.

HAVING read in the Republican No. 5 Vol. 12 a letter to you by Mr. Heinikin in answer to your Bradford correspondent Leucippus, in which Mr. H. supports his belief in a future life, of rewards and punishments, and the most convincing proof of which, appears to Mr. H., to be the sufferings of the martyrs, (of which he accuses, with great emphasis, your correspondent, of overlooking) I think, that, notwithstanding the clever refutation given in the Republican No. 11, the following 4 chapters translated from the excellent French Book *Le Bon Sens* (good sense*) the best thing I have yet seen on the subject, will perhaps contribute to enlighten Mr. H.'s mind, if he will but pay attention to them. Should you think them worthy the Republican, and that they will in any ways contribute to snatch from the grasp of priestcraft any of your Christian readers, I hope you will not hesitate to render a service to humanity by inserting them, begging of you at the same time, that on account of my being a foreigner; perhaps the translation may be expressed in words, or sentences, which might be substituted by others better adapted to make good English, in which case, I hope you will have the goodness to correct it, as you think proper.

I am Sir,

yours respectfully,

London, Friday, September 23 1825.

T. A. C.

* I have an American translated copy of this work which will be soon in print.

R. C.

CHAPTER LXVI.

By the invention of the doctrine of the eternal (or eternity) pains of hell theologians have made of their god a detestable being, more wicked, than the wickedest of men, a malignant tyrant, cruel without end, and that for pleasure.

THE inventers of the doctrine of the eternity of the pains of hell, have made of the god they call so good, the most detestable of beings. The cruelty in men is the last pitch of malignity; there is not a sensible soul that will not feel moved, and revolted at the recital alone of torments that the greatest of sinners has to undergo; but cruelty is much more capable of exasperating, when it is looked upon as gratuitously, or destitute of motives. The most sanguinary tyrants, the Caligulas, the Neros, the Domitians at least had some motives to torture their victims, and insult their sufferings; these motives were either their own safety or the rage of vengeance, or the intent to affright by dismal examples, or perhaps the vanity of making shew of their power, and the desire to satisfy a barbarous curiosity.

Can a god have any of these motives? In tormenting the victims of his wrath, he would punish beings, who neither endanger his unshaken authority, nor trouble his felicity, which nothing can impair. In another view, the punishments in another life would be useless to the living who cannot be the witnesses. Those sufferings would be useless to the damned, as in hell there is no more conversion, and the time of mercy is over. From whence it follows, that god, in the exercise of his eternal vengeance, would have no other end than to amuse himself, and to insult the weakness of his creatures.

I appeal to the whole of the human species. Is there in nature, a man, who feels himself so cruel, as to wish, in cool blood, to torment, not his fellow creature; but a sensible being, of whatever nature, without emolument, without profit, without curiosity, without having any thing to fear? Then O theologians! according to your own principles, your god is infinitely more wicked than the most wicked of men. You, perhaps, will say *that offences infinite deserve infinite punishments.* And I will tell you, that no one offends a god, whose goodness is infinite. I will tell you more, that the offences of

finite beings cannot be infinite, I will tell you, that a god, who does not wish to be offended, cannot consent to prolong the offences of his creatures during eternity. I will tell you, that a god, infinitely good, cannot be infinitely cruel; nor reconcile to his creatures an everlasting infinity, entirely to give himself the pleasure to torment them without end.

There is but the most savage barbarity, there is but the most signal deceit, there is but the blindest ambition, that could have imagined the doctrine of the eternity of sufferings.

If there existed a god, whom one might offend, or blaspheme, there would not be upon earth greater blasphemers than those who dare to assert, that that god is a tyrant, wicked enough, to please himself, during eternity, with the useless sufferings of his feeble creatures.

CHAPTER LXXXVII.

The prayers of men to god prove plainly that they are not satisfied with the divine disposition.

NOTWITHSTANDING men do not cease to admire the wisdom, the goodness, the justice, the fine order of providence, in reality, they are never contented; the prayers which they address continually to heaven; does it not demonstrate to us, that they are not at all satisfied with the divine disposition? To pray to god, to ask him a benefit is to distrust the assiduity of his vigilance. To pray god, asking him to avert, or to cease an evil, is to try to put an obstacle to the course of his justice. To implore the assistance of god in those calamities, is to address oneself to the very author of those calamities, to represent to him, that in our favor, he ought to rectify his design, which does not agree with our interests. The optimist, or he who finds, that in this world, *all is good*, and who proclaims to us unceasingly, that we live *in the best of worlds possible*, if consistent, should never

beseech, even more, he should never be in expectation of another better world, *than the best of worlds possible*. Some theologians have treated the optomist as impious, for having given to be understood (*fait entendre*) that god was not able to beget a better world than this we live in ; according to those Doctors, it is to limit the divine power and to do it a wrong. But those theologians do not see, that it is much less reproachful, to god, in pretending that he has done his best, in creating the world, than to say that having the power of creating a better, he had the wickedness to make a very bad one. If the optomist, by his system, wrongs the divine power, the theologian, who treats him as impious, is himself impious, who wounds the divine goodness, under the pretext of assuming the interests of his almighty.

CHAPTER CXXXII.

The very blood of the martyrs deposes against the truth of miracles, and against the divine origin, which is given to Christianity.

IF history acquaints me, that the first apostles, founders, or reformers of religions, have made many miracles ; history teaches me, likewise, that these apostles, reformers and their adherents were commonly reviled, persecuted and put to death as disturbers of the repose of nations. I am accordingly apt to think, that they have not wrought the miracles which are attributed to them. In reality, those miracles ought to have caused them a great number of partisans amongst those who saw them, who could have prevented the operators from being badly treated. My incredulity redoubles, if I am told, that the miracle makers were cruelly tortured or executed.

How am I to believe, that missionaries, patronized by a God, and endued with his divine power, possessing the gift of miracles, were not able to work such a simple miracle as to avoid the cruelty of their persecutors ? They have the art to draw from the persecutors themselves, a convincing proof,

in favour of the religion of those, who have experienced those persecutions; but a religion which boasts of having cost the life of many martyrs, and informs us, that its founders have suffered for its propagation, punishments unheard of, cannot be the religion of a beneficent, equitable, and almighty God. A righteous and benevolent God would not permit, that men, charged to proclaim his wishes, should be reviled. An all powerful god, wishing to establish a religion, would avail himself of means more simple, and less fatal to the most faithful of his servants. To say, that god wished that his religion should be sealed with blood, is to say that that god is weak, unjust ungrateful, and sanguinary, and that he sacrifices basely his envoys to the views of his ambition.

CHAPTER CXXXIII.

The fanaticism of the martyrs, the always interested zeal of the missionaries, do not prove the truth of the religion.

To die for a religion does not prove that that religion is the true one, or of divine origin; it proves, at the utmost, that they who die, believe it as such. An enthusiast, dying, proves nothing; but that religious fanaticism is often stronger than the love of life. An imposture can sometimes die with courage, he makes, then, as it is said, of necessity, a virtue.

One is often as much surprised, as moved, at the sight of noble courage, and of the disinterested zeal shewn by the missionaries, preaching their doctrine, at the risk even of undergoing the most rigorous treatments. One infers from that love, (or disinterestedness) for the benefit of men, favourable impulses to the Religion they have announced; but after all, that disinterestedness is but apparent. Nothing ventured, nothing gained. A missionary wishes to try fortune, under the cloak of his doctrine; he knows, that if he has the good fortune to dispose of his commodity, he will become the absolute master of those who took him for

their guide ; he is certain of becoming the object of their cares, of their respect, and of their veneration, he has all reasons to think, that nothing will be wanting to him. Such are the true motives that kindle the zeal and the charity of so many preachers and missionaries, whom one sees over-running, the world.

To die for an opinion, does not prove more the truth, or the goodness of that opinion, than to die in a battle proves the good right of the Prince to whose interest so many people have the folly to sacrifice themselves. The courage of martyrs intoxicated with the idea of paradise ; has nothing more supernatural than the courage of a military man intoxicated with the idea of glory, or retained with the fear of dishonor. What difference is there between an Iroquois, who sings whilst he is burnt at a slow fire, and the martyr, St. Lawrence, who, on the gridiron, insults his tyrant ? The preachers of a new doctrine shrink, because they are not the strongest. The profession of the Apostles is commonly perilous ; of which they foresee, previously, the consequences. Their courageous death does not prove more the truth of their principles, nor their own sincerity, than the violent death of an ambitious man, or a ruffian, proves that they had a right to molest society, or that they believed themselves authorised to do it.

The employ of a missionary always was flattering to ambition, and commodious to subsist at the expence of the multitude. These advantages were sufficient to obliterate the dangers that surround them.

COPY OF A LETTER SENT TO THE KING, WINDSOR CASTLE.

SIR,

Dorchester Gaol, Sept. 26, 1825.

I WILL confess all my sins. I confess, that I have sinned past all forgiveness toward the Monarchy, the Aristocracy

and the Priesthood, the three estates in power, the trinity in unity, the Dagon, the Idol, of this Island. I have no hope of forgiveness; no, not even with repentance, which is an act or sentiment impossible to be accomplished by all powers: so I may as well sin on and triumph by moral conquests.

But this is the sum total of my sins, with the exception of a few imaginary ones towards my wife, who has always called me a great sinner for neglecting and deserting her and our children for books and writing and printing and publishing principles which she does not understand to be useful; because there is no momentary visible gratification arising to her from them. Your Majesty will admit that there has been more than one Xantippe.

I have sinned beyond measure; your, or you the Trinity in Unity, have or has * punished me beyond measure for it; but with directly opposite effects to those for which punishment is generally useful. You do but harden, strengthen and increase my means of sinning against you, by your excess of punishment, by your violation of your own code of laws, by your "vigour beyond the law." Your vigour or rigour towards me becomes your weakness and my strength: so pray go on, until I get more power to punish, in return, than I already hold and apply.

Your very respectful prisoner,

RICHARD CARLILE.

* It is so difficult to be grammatically correct, when treating of the Trinity in Unity! Here is a problem for the Christian Doctors, Doctor England, the Archdeacon of Dorset and my persecutor in particular:—Is the Trinity in Uunity of the singular or of the plural number?

The sum of Trinitarian Controversy in verse.

"Talk of Essence and Substance, and no-one knows what,
God either *made* Christ or else he did not;

If he did, he's a Creature 'tis plain at one view,

If not, he's a God and then we have *two*."

Note.—All the Nos. on Masonry of this volume of “The Republican,” which were out of print, are now reprinted, in large editions, and in full sale. The subject will be finished in about two or three more Nos. After which, if possible to obtain the particulars, I shall unmask the “Odd Fellows,” the “Orangemen,” the “Druids,” and all such secret associations, the spawn of Masonry, in as brief a manner as possible. Masonry could alone claim amplification in an exposure.

R. C.

From the national intelligencer.

TO THE EDITORS.

“Truth is great and SHALL prevail.”

GENTLEMEN,

I DO not propose to occupy any portion of your useful paper with a reply to the malignant criticisms which either the ignorant or the bigotted or those whose influence depends on maintaining ancient errors, have written on the “Explanation of the Apocalypse.” The writers of the latter class ought to perceive that, by struggling to preserve a spurious book, they may attach suspicion to others in their collection. As the Old Testament has not suffered in the estimation of Protestants, by striking from the canon the stories of Judith and Holofernes, and of Tobit and the Fish, so it is presumed that the New Testament will not suffer in the estimation of benevolent Christians, by striking from it a spurious book, in which the writer triumphs over the sufferings of unfortunate men, inflicted by a cruel tyrant.

At some convenient time I will publish, either a second part or a second edition of the Explanation, having found some errors to correct, and many additional proofs, that the

Apocalypse is, what I have declared it to be, "an enigmatical history of the Roman empire during the last twenty years of the second century:" but being desirous to convince, with the least possible delay, the common reader of the truth of that declaration, I request you to give a place in the National Intelligencer to the following.

Very respectfully,

ALEXANDER SMYTH.

An essay toward a Glossary explaining words used by the writer of the Apocalypse in a figurative sense; some of which are also used in their proper sense.

ANGEL—A bishop, chapter ii. verse 1; ix. 11; x. 1; xiv. 6.

BLOOD—A soldier or executioner, vi. 12; soldiers, viii. 7, 8; xi. 6; xiv. 20; xvi. 3; xix. 13.

BABYLON—Byzantium, xiv. 8; xvii. 5; x. 21; xvi. 19; xviii. 2.

EARTH—The empire, x. 2, 8; xii. 12; viii. 5, 7; xvi. 2; xiv. 18, 6.

EARTHQUAKE—A revolution: on the death of commodus, vi. 12; on the death of Portinax, viii. 5; on the death of Didus 11. 12. on the death of Niger, xvi. 18; interpolated xi. 19; omitted in many copies.

FIRE—Destruction, viii. 7; xi. 5.; xiv. 8; xvi. 8.

FOUNTAINS OF WATERS—Villages, viii. 10; xvi. 4.

GREAT RIVER EUPHRATES—Antioch, (or Byzantium) ix. 14; xvi. 12.

GREEN GRASS—*Quere*, prosperity, viii. 7.

HAIL—Oppression, viii. 7; xi. 19; xvi. 20.

HEAVEN—The government, vi. 13, 14; xi. 6; xiii. 13.

ISLANDS—Great men of Rome, *quere* Senators? vi. 14; xvi. 20.

LIFE—(*Psyche*) the spirit of freedom, viii. 9; xvi. 3.

LIGHTNING—Sedition: against Pertinax, viii. 5; against Didius, xi. 19; against Niger, xvi. 18.

MOON—Emperor's wife, vi. 12; viii. 12; xvi. 8.

MOUNTAIN—A great man of the empire, vi. 14; viii. 8; xvi. 20; xvii. 9.

- SMOKE—*Quere*, ignorance? ix. 2.
 SEA—The city of Rome, viii. 8; x. 2, 8; xii. 12; xvi. 3.
 SHIPS—*Quere*, wealthy men of Rome, viii. 9.
 SORE—A proscription, xvi. 2, 11.
 STARS—Officers of the government, vi. 13; viii. 10, 11; ix. 1; xii. 4.
 SUN—The emperor, vi. 12; viii. 12; xvi. 8.
 RIVERS—Towns, viii. 10; xvi. 4.
 THE GREAT CITY SODOM—Rome, xi. 8.
 THE HOLY CITY—*Quere*, Lyons? xi. 12.
 TREES—*Quere*, wealthy men of the country? viii. 7.
 THUNDER—Shouts or murmurs of an army or other multitude, viii. 5; xiv. 2; xvi. 18; xix. 6.
 WATERS—People, xii. 15; xvii. 1, 15; xix. 6.

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